



Sjötíu og fimm ára  
**LANDNÁMSHÁTÍÐ ÍSLENDINGA**  
í Manitoba

í  
**SKEMTIGARÐI  
GIMLI BÆJAR**

**6. og 7.  
ÁGÚST  
1950**



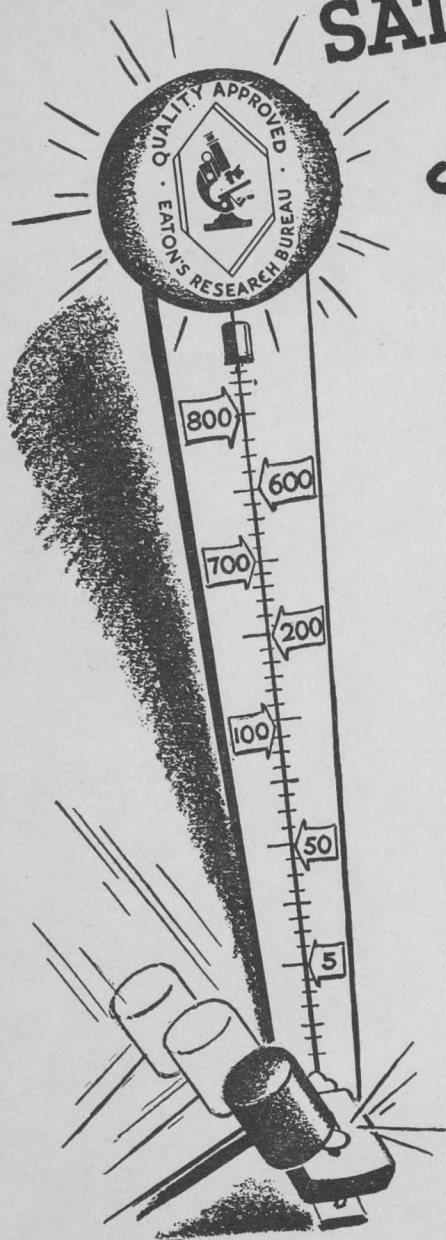
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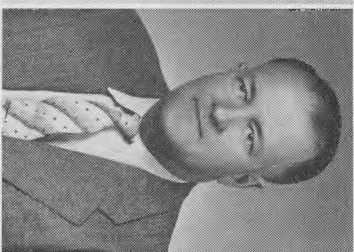
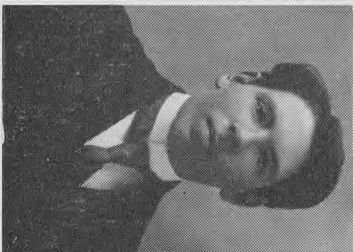
**THE T. EATON CO. LIMITED**





#34719

# LANDNÁMSHÁTÍÐAR-NEFNDIN 1950



Elfri rói: Fred Bergman; Jón Pálsson, ritari; Rev. V. J. Eylands, forseti dagsins; Jóh. Ásgeirsson, fírhóir; Barney Egilson; Steindór Jakobsson. Neðri rói: Gunnar Simundsson. V. Benedicsson; Frank Olson; Einar Magnússon; S. S. Johnson; S. V. Sigurdson; S. Sigurdson

# FJALLKONAN



Photo by Davidson Studio

MRS. A. N. SOMMERVILLE



## HIRÐMEYJAR



*Esther Hilda  
Stevens*

dóttir Jóns og Ragnhildar Stevens, Gimli. Þriðji ættliður frá Hans og Ingibjörgu Jónsson, er komu í fyrsta landnemahópnum til Gimli 1875.



*Margaret Stefania  
Anderson*

dóttir Stefáns og Thelmu Anderson, Gimli. Þriðji ættliður frá Jónasi og Steinunni Stefánsson, er komu í fyrsta landnemahópnum til Gimli 1875.



# MANITOBA

## is YOUR vacation province

The tourist industry is important to *all* Manitobans. Directly or indirectly, every citizen feels the effects of the visitor dollar. Protect *your* interest in this large and growing industry! Do everything you can to assure tourists of a pleasant stay. Satisfied tourists will come again!

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DEPARTMENT OF INDUSTRY AND COMMERCE

Hon. J. S. McDiarmid, *Minister*

R. E. Grose, *Director*



# *WELCOME TO GIMLI!*

on this the Seventy-Fifth  
Anniversary of the first  
landing of the settlers in  
what is now the Town of  
Gimli.

The Mayor and Council  
**GIMLI, MANITOBA**

## I.

## ALMENN GUÐSPJÓNUSTA

SUNNUDAGINN 6. AGÚST KL. 2 e. h.

SÁLMUR .....	“Í fornöld á jörðu”
RITNINGARLESTUR JES. 40:1.—9. MATT. 5:1.—9.	
	Séra Valdimar J. Eylands
HÁTÍÐASÖNGUR .....	“O Send Thy Light forth”
	SÖNGFLOKKUR NORÐUR NÝJA-ÍSLANDS
	JÓHANNES PÁLSSON, söngstjóri
PRÉDIKUN .....	Séra Rúnólfur Marteinsson, D. D.
SÁLMUR .....	“Faðir Andanna”
ENSKUR SÁLMUR .....	“God of our Fathers”
PRÉDIKUN .....	Séra Philip M. Pétursson
ENSKUR SÁLMUR .....	“Our God, our help in Ages past”
DROTTINLEG BLESSUN	

*Þátttakendur í skemtiskrá dagsins auk þeirra  
sem skráðir eru á bls. 5 eru:*

Fulltrúi Manitobastjórnar .....	PREMIER D. L. CAMPBELL
Fulltrúi Ríkisstjórnar Íslands .....	PÁLMI HANNESSON,
	Rektor hins Alm. Menntaskóla í Reykjavík

Hirðmeyjar .....	
	MARGARET STEFANIA ANDERSON
	ESTHER HILDA STEVENS

Söngstjóri .....	JÓHANNES PÁLSSON
Við hljóðfærið .....	FRÚ LILJA MARTIN

Mr. Páll Bardal, M. L. A., stýrir almennum söng í skemtigarðinum  
að kvöldinu — með aðstoð ungfrú Snjólaugar Sigurdson, við hljóðfærið.

Dansinn hefst kl. 9 með hljómsveit “Johnny and his Musical Mates”.

Hreyfimyndir frá Íslandi verða sýndar í skemtigarðinum að kvöldinu.

Skrúðganga fer fram að minnisvarða landnemanna strax að lokinni  
dagskrá. — Söngflokkur Nýja-Íslands syngur þar tvö lög: „Þú bláfjalla  
geimur“ og „Góða nótt“.



## II.

## SKEMTISKRÁ

mánudaginn 7. ágúst kl. 1:30 e. h.

SKRÚÐGANGA — Hljómsveitin spilar undir stjórn H. DUYVEJONCK  
O CANADA

Ó, GUÐ VORS LANDS

Söngflokkurinn og samkomugestir syngja.

ÁVARP FORSETA .....Séra Valdimar J. Eylands  
SÖNGFLOKKUR NÝJA-ÍSLANDS:

- 1) Vel er mætt til vina fundar .....H. WETTERLING
- 2) Um sumardag .....FRANZ ABT
- 3) Fjallkonan .....O. LINDBLAD

ÁVARP FJALLKONUNNAR .....Mrs. A. N. Sommerville  
EINSÖNGUR .....Ólafur N. Kardal

Við hljóðfærið frá Sylvia Kardal

- 1) Ég vil elska mitt land ..... BJARNI THORSTEINSSON
- 2) Ætti' ég hörpu .....PÉTUR SIGURÐSSON
- 3) Svanasöngur á heiði .....SIGVALDI S. KALDALÓNS

ÁVÖRP GESTA I

Fulltrúi Manitobastjórnar

Fulltrúi Ríkisstjórnar Íslands

SÖNGFLOKKUR NÝJA-ÍSLANDS:

- 1) Heill þér fold .....H. WETTERLING
- 2) Svíf þú fugl .....J. P. E. HARTMAN
- 3) Ó, dýrð sé þér dagstjarnan bjarta .....WALD. SCHIOTT

ÁVÖRP GESTA II. ....Aðrir fulltrúar

MINNI LANDNÁMSINS — KVÆÐI — (I) .....Þorsteinn Þ. Þorsteinsson

MINNI LANDNÁMSINS — KVÆÐI — (II) .....G. O. Einarson

EINSÖNGUR .....Ólafur N. Kardal

- 1) Brúna ljós þín blíðu .....SIGVALDI S. KALDALÓNS
- 2) Áfram .....ÁRNI THORSTEINSSON
- 3) Vögguljóð .....SIGURÐUR ÞÓRÐARSON

MINNI LANDNÁMSINS — Ræða. Próf. Thorbergur Throrwaldson, LL. D.

MINNI ÍSLANDS — Kvæði .....Einar Páll Jónsson

SÖNGFLOKKUR NÝJA-ÍSLANDS:

- 1) Bless this house .....MAY H. BRAHE
- 2) Finlandia (Song of Peace) .....JEAN SIBELIUS

"OUR HERITAGE" An Address in English by Professor Skuli Johnson

HLJÓMSVEITIN SPILAR NOKKUR LÖG

WILLOW POINT (A POEM) (I) .....Frank Olson

A TOAST TO CANADA (II) .....Albert Halldorson

SÖNGFLOKKUR NÝJA-ÍSLANDS:

- 1) Sú rödd var svo fögur .....J. LAXDAL
- 2) Vögguljóð .....JÓN FRÍÐFINNSSON
- 3) Við erum þjóð .....JÓN FRÍÐFINNSSON

HLJÓMSVEITIN ..... "GOD SAVE THE KING"

The Town of

# SELKIRK

Extends Greetings to

Manitoba Citizens of Icelandic Origin on  
this occasion of the 75th Anniversary of  
Icelandic Settlement in the Province.

SELKIRK has long been the home of many Canadians of Icelandic birth. Others are invited to visit this Town, beautifully located on the banks of the Red River, yet safe from the ravages of its floods. It is ideally situated for industrial development and has properties available for this purpose on railway trackage.

*Published by Authority of the*

**COUNCIL OF THE TOWN OF SELKIRK**



## The Pioneers of New Iceland

*By*

W. KRISTJANSON

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The first permanent Icelandic settlement in Canada, apart from a tiny community in Muskoka, Ontario, was established on the shores of Lake Winnipeg, in October, 1875. It was called New Iceland, after the beloved motherland, and the first village Gimli, after the home of the gods in Norse mythology.

The first attempt at Icelandic settlement in Eastern Canada, 1872-75, had not proved successful. It had coincided with a period of financial depression and unemployment, and the people lacked the means to conquer the rocky, heavily wooded, and wet Muskoka country. The same condition of unemployment prevailed in the United States and in Canada, and in 1874-75 the Icelandic immigrants explored widely for a suitable site for permanent Icelandic colony with room for future expansion.

The choice of site, the present New Iceland, then north of the postage stamp province of Manitoba, was influenced by several factors. A grasshopper plague had just despoiled large tracts in the fertile Red River Valley, but had left the north country unmolested; the soil was good, and there was hayland on the lower reaches of Icelandic River; there was fish in the lake and game in the woods; there was timber for building and for firewood, and the lake served as a highway for travel and trader. True, the land was rather low and thickly wooded, but west of the Red River there was no railroad, and, moreover, the people lacked the means to purchase agricultural implements. Finally, the transcontinental railway, then under construction, was to pass through Selkirk. The Federal Government granted the Icelandic people exclusive rights of settlement in an area thirty-six miles long and some eleven miles wide.

*Innilegar árnaðaróskir í tilefni af  
sjötiu og fimm ára landnámshátð  
Íslendinga í Manitoba.*

FYRIR HÓND

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MANITOBA



Of the first party of 285 who arrived by steamer-towed flatboats from Moorhead, Minnesota, perhaps 35-50 remained in Winnipeg. The main party arrived at Willow Point, October 21 or 22. On the bay to the north of the Point, they hastily built thirty log houses, the village of Gimli.

There were hardships in store. The winter proved one of the coldest on record in Manitoba, the people, familiar with deep-sea fishing but unused to fishing on the frozen lake, obtained but a meagre catch of fish; they had no cattle, and were without milk, and towards spring the health condition began to deteriorate and there were some deaths from scurvy.

But with courage and resolution the people addressed themselves to the task in hand. They were in unsettled and unorganized territory, and they elected, January 1876, a town council of five for the administration of local affairs, including the distribution of government supplies, supervision of sanitation and health, and fire protection. The settlers made a provisional survey of their land and in the depth of winter some commenced building their permanent homes and clearing the forest. In the spring there was a general exodus on the land. In the spaded soil of their acre or two or three they planted wheat and root crops. The wheat they ground in coffee mills or stone guerns. Cows, most of them purchased with a government grant, arrived in the summer. The haying was done with scythe and hand-rake, and the hay was carried home in bundles or on stretchers.

A school was established that first winter, after Christmas, with an attendance of 25-30, the teacher being Caroline Taylor, niece of John Taylor, the Government Agent in the Colony. Taylor himself, who had studied theology, conducted Sunday services, his sermons being interpreted for the benefit of those who did not understand, and, in addition, the people maintained the time-honored Icelandic custom of conducting scripture reading in their homes. Their recreation was reading and visiting. There was a written paper, and during the winter there was an epidemic of lampoon writing.

A second group of upwards of twelve hundred arrived in the summer of 1876. The great majority was destitute, having been driven from their homes by the devastating eruption of

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CANADA

the Dyngja Mountains, in 1875, and many were in a greatly weakened physical condition on their arrival, due to the long and arduous journey. The number of houses they could build was strictly limited by the number of stoves in their possession, and the crowding was excessive, there being as many as nineteen people in a small log-house. In September, 1876, there was an outbreak of small-pox which spread throughout the colony and caused over one hundred deaths. A quarantine which lasted from November 27 to July 20 intensified the isolation of the colonists. The food was none too plentiful and the diet monotonous, mainly fish for a long period.

Despite this epidemic, community life and institutions developed. A system of government was established, January 1877. There were four district councils, with jurisdiction over local matters, such as roads and care of the poor. There were counsellors for widows and trustees for orphans, and conciliators were appointed for the settlement of disputes. There was also a central authority, a Colony Council, whose special duty was liaison with the Dominion Government. The constitution was democratic, and matters of general concern were referred to the general electorate. Steps were also taken in the winter of 1876-77 to found a newspaper, which commenced publication in September, 1877, with three issues a month. This paper, *Framfari*, compared favorably with the contemporary Winnipeg paper *The Free Press*, in material and workmanship. Two Icelandic ministers arrived in the colony in the fall of 1877, and eight congregations were organized.

New Iceland was visited, September 14, 1877, by Lord Dufferin, Governor-General of Canada, and a staunch friend of the Icelandic people, whose warm-hearted interest gave encouragement to the colonists. He stated that he had received the best of accounts of the young Icelandic women employed in domestic service in Manitoba, and commented favorably on the fact that in each rough log-house in the village there was a library of some 30-40 books. Through lack of appreciation of the hardships in the Colony, the stock of the Icelandic settlers had fallen low with government officials, but Lord Dufferin stated that he had pledged his personal credit with his Canadian friends for the success of the Colony.



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Religious factionalism developed in the colony with the arrival of the two ministers, who were both men of outstanding character and firm convictions. Both were Lutheran, but one was trained in the seminary of the narrow and conservative Missouri Synod, and the other in the theological institution of the liberal Icelandic state church. Religion meant much to the early settlers and the Colony was split on the issue.

Because of the intense religious disagreement, of the hardships which the colonists had endured, and the isolation in the northern woods, and little prospect of immediate improvement in the general situation, an exodus to Dakota commenced in 1878. By 1880, some fifty families had located in the new settlement, the greater number from New Iceland.

The exodus, however, cleared the air, and by the end of 1879 the general prospect was favorable. The Winnipeg market for fish had developed, and there was an increased sale of cordwood and pulpwood. The steamer "Victoria" was purchased by two of the leading settlers, an enterprise which promised to further greatly the development of the Colony. Upwards of a thousand acres of land had been cleared and placed under cultivation, and some ploughs had been brought in. More than one hundred boats had been built, and great articles of clothing, and a variety of tools and implements, and carts were made in the Colony.

Then came the flood. The summer of 1875 had been dry, but a series of wet summers followed. The summer of 1880 was exceptionally wet, lake level was very high, and in November of that year the north-east wind drove the waters of the lake onto low lying parts of the shore. The hay crop had been meagre and now haystacks were spoiled. Many of the colonists moved to the Tiger Hills country where they formed the prosperous Argyle settlement. Others went to Winnipeg, or to Dakota. Of the 1400-1500 people in New Iceland in 1877, perhaps 250 remained.

Those who remained were loyal to their colony, and its ideal of an Icelandic community where the people would be loyal citizens of the new land, but would at the same time preserve the best of the Icelandic heritage. They took pride in holding the fort. And by degrees the tide of new settlers moved in, and their faith in their colony was justified.

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eftir

ÞORSTEIN Þ. ÞORSTEINSSON

Rís þú forni landnáms ljómi  
 ljóðs og sögu! — einum rómi  
 þjóð vor syngi, andann yngi  
 örlög fyrr þótt sýndust grim.  
 Vak þú yfir vonarandi  
 Winnipeg og Nýja Íslandi,  
 Minnesota og Marklands rötum,  
 mörg þótt féllu élin dimm.  
 Fyrstu sigrar lýðs og landa  
 lettri smáu í Árbók standa.  
 Æ samt geymist, aldrei gleymist  
 átján hundruð sjötíu og fimm.

Nýir menn í nýjum sveitum  
 Nýja heims í fyrstu leitum,  
 fákunnandi í frjóvu landi:  
 fold, sem bæði er köld og heit.  
 Heilbrigð trú á fagra framtíð  
 fögnuð veitti ykkar samtíð.  
 Ódrepanði aflið landans  
 æsku skóp í nýjum reit:  
 björt hún skein úr unglings augum,  
 eldri manna herti á taugum;  
 vonum hlýjum, vorsöng nýjum  
 vermdi hún fagra kvennasveit.

Myrkvið Vínlands víkings höndin  
 veitti fimbulhögg um löndin;  
 hlynir féllu háum skelli  
 hans á nýju landnámsjörð.  
 Þar varð rjóður, bjálkabýli,  
 brautryðjandans fyrsta skýli,



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glatt af vonum góðrar konu:  
 gimsteinsins í vorri hjörð.  
 Hún varð landnáms sterka stoðin,  
 stærri verka fyrirboðinn:  
 Betri framtíð falin samtíð  
 fann og skildi' hún kjör við hörð.

Margs er hér að minnast, geyma,  
 muna, rifja upp og dreyma  
 þegar ómar allra hljóma  
 íslenzkuna á vængjum bar  
 yfir skóga, vötn og velli;  
 var þá sem á Helgafelli  
 dans og glíma, rauluð ríma,  
 rokkur inni þeyttur var.  
 Saman stílt í Sjafnar geði  
 Sumarmál og Jöfragleði.  
 Þá var andans líf í landi  
 landans fyrir handan mar.

Minning leiftrar logarúnum  
 lýðsins fyrsta úr ættartúnum,  
 þrek og hreysti, þraut sem leysti  
 þunga — eða helveg tróð.  
 Oss er skylda æ að geyma  
 afrek hans og vonarheima  
 lofsöng hærri, launum stærri  
 litlum varða, er minning hlóð. —  
 Mörg var landans sorgarsaga,  
 samt í skuggsjá vorra daga,  
 Íslands ljómi, okkar sómi,  
 er vor horfna landnáms þjóð.

Hún var þroski þrunginn seiglu,  
 þjóðargull í landsins deiglu,  
 sviklaus kynning, sigild minning,  
 sótt í fornan hetjuprótt.  
 Hennar lífi landnámssaga  
 lofi þjóðar Íslands daga.

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blómsveig knýta eilífð hjá. —  
Geymd skal djúpt í hug og hjarta  
heimi morgunroðans bjarta  
ykkar kynning mætust minning,  
meðan íslenzk hjörtu slá.

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Að kanna ókunn eyðilönd  
Sem óbyggðanna gestur  
Með bróður yl í hjarta og hönd  
Var hver þar öðrum beztur.

Þeir sáu í anda blóma bú  
Í birtu landsins þarna  
Og þar var falin þeirra trú  
Og þeirra leiðarstjarna  
Og fólksvalaus var fórnin sú  
Um framtíð sinna barna.

Er þungur harmur hjörtun skar  
Og hörð var rauna stundin  
Fjölmörg óskin veglaus var  
Og víða lokuð sundin  
En ótal sigra úr býtum bar  
Bjartsýn hetju lundin.



Heilög jörð og himin, tala  
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Ljóða gyðja í túni braga  
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 Hjarta strengir hugsjónanna;  
 Lyftu þeirra anda á öldum,  
 Yljaði þeim á vetrar kvöldum.  
 Bjart var inni í kofum köldum.  
 Ljómaði þeirra litla bú  
 Stolt og staðföst trú.

Lof sé þeim sem lögðu grunninn,  
 Landnáms manna þraut var unnin  
 Dagur nýr úr rökkri runninn.  
 Yfir landsins barmi breiðum  
 Birta skín á þeirra leiðum.  
 Ljómar undir himni heiðum.  
 Þeir hafa sjálfir haldið heim,  
 Sálarfriður sé með þeim.





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GIMLI

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eftir

EINAR P. JÓNSSON

Við fjallbrjóst þín yngist andi minn,  
þó álfurnar höfin skilji;  
við frumstofninn eiga óðul sín  
mín ást og minn sonarvilji;  
þeir styrktust í rót, er ólst þú upp  
við eldgos og hriðarbylji.

Hver þjóð þarf að nema sjálfa sig,  
er sækja vill fram til dáða;  
það er ekki einhlýtt að orna sér  
við atburði löngu skráða  
því það verða nýir morgunmenn,  
sem móta hvern draum og ráða.

Mín stofnþjóð má ei, þó stefni hátt,  
af stórveldahroka teymast;  
það gull, er hún fann í sjálfri sér  
skal sonum og dætrum geymast.  
Og þér voru ofin utanlands  
flest eldljóð, er síðast gleymast.

Mér brosa öræfin björt og hlý  
þó bærinn minn sé í eyði;  
ég sé í anda, er vorið vefst  
um vallgróin frændaleiði;  
og þar, sem að áður æskan söng,  
er undarleg þagnarheiði.

Í heiðmyrkri sveipast heiðin mín —  
ég hugsa til fyrri daga  
við lindina tæru, er lék ég mér

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*sem lamb út í grænum haga;  
nú finn ég að öll mín ævileið  
varð órofin heiðarsaga.*

*Ég vitja þín heim, er dagur deyr  
og dökknar í vesturbygðum;  
ég þori upphátt að elska þig  
í útheimi draumaskygðum.  
Á dómsdegi sárast sviður þeim,  
er svikja þitt nafn í trygðum.*

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## WILLOW POINT

*By*

FRANK OLSON

*On Willow Point the breakers roar  
And roll upon the sandy shore  
Of Gimli's bay, that haven blest,  
The home of Vikings in the West.  
So rolled they when in Seventy-Five  
The landing beach became alive  
With pioneers from Iceland's strand  
Arriving in the promised land.*

*Unto the Point, 'neath heavens gray,  
A strange flotilla weaves its way  
'Mid untold dangers there to land  
Its human cargo on the sand.  
When winter sets in, harsh, severe,  
And closes on this wild frontier,  
The settlers know the doubts, the fears,  
The heartaches of the pioneers.*

*This people of heroic mould  
Defies the hardships and the cold;  
The many trials that beset  
With Nordic fortitude are met.  
But ere they triumph may secure,  
They near-disasters must endure;  
With steadfast courage they withstand  
The rigors of a strange new land.*

*What makes their efforts truly great  
They build a state within the state,  
And mould in this fair colony  
A pure and true democracy.*

With Sincere Wishes for a  
Successful Celebration at  
Gimli, August 7th, 1950.

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*Their industry and enterprise  
Create a western paradise  
Thus farmsteads rise as fortune smiles  
And grace the land for many miles.*

*Beyond all monetary gain  
They seek their culture to maintain,  
And so transmit from age to age  
A rich unsullied heritage.  
Large numbers from this countryside  
Have spread to regions far and wide;  
From such beginnings has been wrought  
Our country's racial Melting-Pot.*

*On Willow Point the waters roll  
And rouse within our raptured soul  
A faith transcendent as we view  
The Old World pass into the New.  
So as we honor and revere  
The mem'ry of the pioneer,  
We hail, with all at our command,  
The Founding Fathers of our land.*

*Now three score years and fifteen more  
Have flown away — a fairer shore  
The settlers beckons, one by one,  
As their enduring work is done;  
And when they've gone a grace divine  
Their goodly story will enshrine,  
While heaven's splendour lights the day  
O'er Willow Point and Gimli's bay.*

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HNAUSA

MANITOBA

## A TOAST TO CANADA

By

ALBERT HALLDORSSON

## I

*Over the waves like Thorfinn of old—seeking a land of riches untold—*

*Bravely they came to the wilderness vast—hardships to suffer like Leif in the past.*

*Grim was the Lake, its furious foam, flooded the land and sullied the home.*

*Shaken, but dauntlessly holding their ground, solace and hope in each bosom was found.*

*Gimli remained, through plague and despair, flood and disaster raged like a bear.*

*Life was precarious, vikings stood fast. Victory greeted their labors at last.*

## II

*Sunrise so golden tinting the craft, fishermen welcome daylight's fair shaft*

*Piercing through clouds that are threatening storm. What of the day—is it pleasant and warm?*

*Squalls are so common here on the lakes, twisting and turning boats in their wakes.*

*Sunfish and whitefish in summer are sought—pickerel and saugers in autumn are caught.*

*Wealth from the lake and wealth from the land—this is their lot—the Succouring Hand*

*God has stretched forth with His provident will. Leifur the Lucky has champions still!*

## III

*Manitou waters dwelling beside—kinsmen at Lundar hailed them with pride.*

*Here by Oak Point and around Silver Bay: fishing and farming, the cutting of hay*

*Thrived, and they prospered—true was the dream Leifur the Lucky dreamt by a stream*

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Flowing through Vinland. Here by the Lake modern-day  
Vikings truly partake  
Brim-flowing cups of life at its best—here in the arms of  
fabulous West.  
Hardships forgotten, they cherish this land—Canada, formed  
by the Infinite Hand.

## IV

God in His wisdom fashioned her fields—prairies and lakes so  
rich in their yields.  
Fashioned the mountains of travellers' fame—Vancouver  
Island of worldly acclaim  
Vies with the Falls—Niagara vast. Here in this land the Bondi  
was cast:  
Some to the farmlands of Baldur and Bru—some went  
to Wynyard to prairieland new.  
Here, where they settled, fortune was theirs—rising from  
ashes—fears and despairs.  
Hail to the nation that offered her lands—fish-laden lakes to  
staunch Viking bands.

## V

Seventy-five the years that have fled—bringing their joys,  
and tears that were shed.  
Gimli has grown like the Poplar and Birch—lashed by the  
elements, pushing their search,  
Seeking the wisdom, stature and trust borne by their fathers.  
Prosper they must!  
Prosper they did, though the pathway was strewn thickly  
with troubles—they vanquished them soon.  
Lawyers and doctors, merchants arose. Singing and teaching,  
poetry, prose  
Flourished like music and sagas of old. Riches far greater  
than glory or gold.

## VI

Here in the fields of Baldur and Bru, grain is a sea of  
aureole hue.  
Harvesters, stookers will soon be the style, gathering sheaves  
with a work-weary smile.  
Combines are scarce, the threshing-machine shatters the  
sheaves to hungrily glean  
Life-giving kernels to Canada's folk: kindreds of Europe who  
formerly spoke

*Compliments of . . .*

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Manitoba



*Languages strange to Icelandic ears. Rich are the fruits of  
travail and tears!*

*Hark! They are singing the folk-songs of Fron—Isafold's airs  
in America sown.*

## VII

*Winnipeg kinsmen herald with joy pioneer spirits naught can  
destroy—*

*Gimli, whose birthday a symbol so bright, shines in their souls  
through the treacherous night—*

*Giving them strength this year of the flood—Red River  
rampage, bathing in mud*

*Beautiful homes with a merciless sweep. Winnipeg Icelanders  
happiness reap:*

*Cultural strength from Icelandic lore, though they be born on  
Canada's shore.*

*This is their land, but sagas and songs richen their lives where  
richness belongs.*

## VIII

*Westward they've travelled, seeking the sea—peaceful Pacific,  
mighty and free.*

*Here to Vancouver the restless have gone—spurred by desire  
to travel yet on.*

*Thus lives the spirit, still in their veins—Viking ambition  
distance disdains.*

*Seventy-five are the years since the birth, virile and dauntless  
of Gimli on earth.*

*Lo, how the Lake with splendour is seen—tinged by the  
sunlight shining serene.*

*Mirrored like phantoms on waters so clear, boats are the  
symbols of folk we hold dear.*

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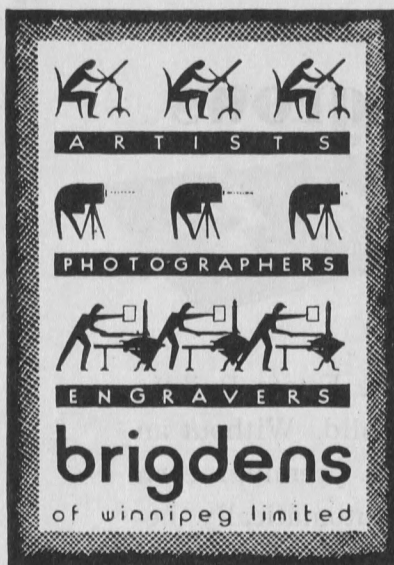
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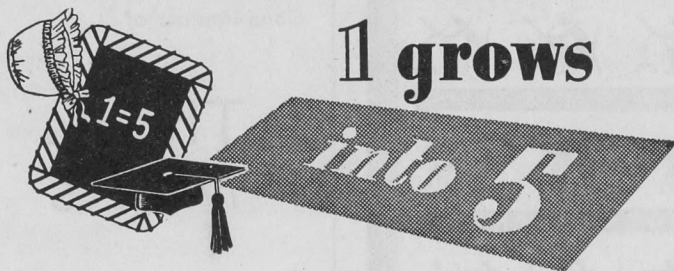
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BRÝR OG BYGGINGAR.



*Vér byggjum og reisum allskonar járn- og stálverk;  
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*To All My Friends at Gimli*

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on their 75th Anniversary of the Icelandic Pioneers  
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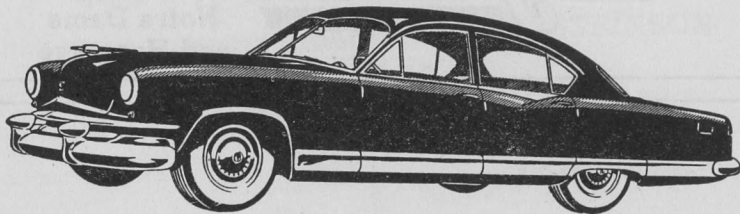
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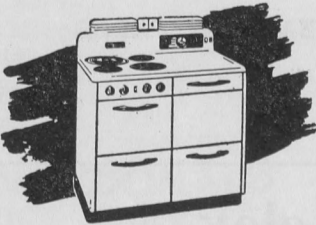


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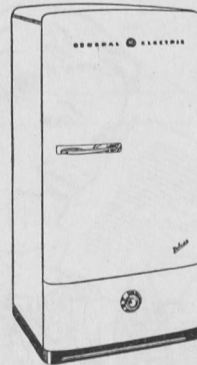
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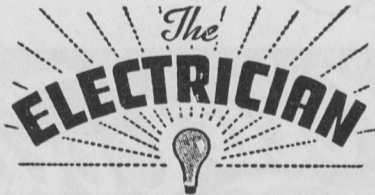
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kaupa íslenzku blöðin og  
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*Ladies' Dresses, Silk and Cotton Lingerie, Blouses*

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Pleasure Launches and  
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Julius Maass, Mgr.

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RIVERTON

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We Deliver

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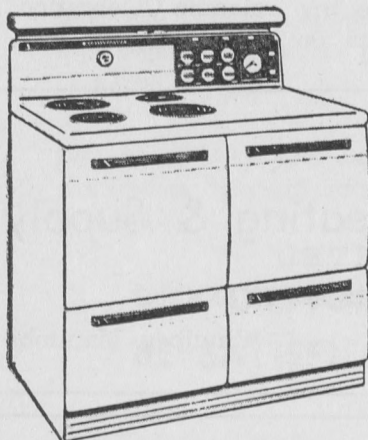
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